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Agriculture.

CHAFING HORSES.—Chafing is the continued friction of some portion of the horse against some part of the harness, which eventually causes excoriation. Many circumstances operate to cause chafing of the neck by the collar—namely, the collar may be too large or too small, or protuberances may occur on it; the animal may be driven with a bit which inflames pain, causing him to throw his head and writhing his neck from side to side; or, with a beating rein which holds his head in an unnatural or almost stationary position, in which case the muscles of the neck cannot come fully into play, and therefore the movement of the collar backwards and forwards in the same place is facilitated; or with one trace longer than the other; or from the harness on one side being strained higher up on the collar than on the opposite side, thus making the animal work unevenly or nearly entirely on one side.

The above causes may be aggravated by constitutional ones, from the too emaciated or too plethoric condition of the animal, the latter oftentimes caused by over-feeding with corn, (beans in particular are bad, as many horses are unable to take them in small quantities without being affected with some malady), often causing an inflammatory and congested state of the vessels of the skin, thus rendering it susceptible of being excoriated by friction.

Method of Cure.—In the first two cases mentioned above, it will be easy to have the collar altered to fit the animal's neck. A collar should fit the neck exactly—it should be neither too large or too small; if protuberances exist upon it, the removal of the stuffing, and rendering the leather formerly above it smooth, and level, will remedy this defect. But if after a careful examination the collar is found to be neither too large nor too small, and perfectly level, and still the animal chafes, we must look to the other causes mentioned above; but if we still fail to detect anything out of place in the arrangement of the harness, then at the place on the collar which comes in contact with the chafed part of the animal neck remove some of the stuffing, leaving a hollow in the leather, so that it may be impossible for the collar to touch that part. But sometimes, from an apparent cause, chafing will continue; when it is better to have recourse to a false collar—a plain piece of leather placed under the common collar (any saddle will explain its formation, &c.) It should be secured to the harness above and below, so as to prevent its sticking to the collar, and so moving with it during locomotion.

The following is also highly recommended.—Take a common wine-bottle of strong whisky, and add to it sixpenny-worth of good aloes, pounded; shake the bottle well five or six times the day you make it, (and always before using); let the part be well sponged with cold water, and then the mixture well sopped in with the hand.

MOULDY PEAS, BEANS, AND GRAIN.—The generation of mould in peas, beans and grain, when put into a granary in a somewhat moist or humid state, is with difficulty prevented. When this evil occurs, the legumes or cereals affected are supposed to be rendered utterly worthless, thereby; but such is not the fact. Peas or beans, corn or wheat, that have become mouldy, may be perfectly deprived of its unpleasant smell and taste, by immersing it in hot or boiling water, and permitting it to remain therein till the liquid becomes quite cool. If one immersion does not prove effectual, let it be repeated. Animals devour mouldy grain when managed in this way as greedily as any, and are apparently as much benefited by it. Peas constitute an excellent feed for swine, and few articles are more strengthening to sheep than beans. They should be given before and after casting their lambs, with a small quantity of chopped turnips—say about two quarts per day—one quart in the morning, and one quart at night. This will generally be sufficient, and will tend to promote the action of the lacteous system and procure a copious flow of milk, besides proving highly promotive of the general health of the system.

GRANTONIA.—A late number of the Country Gentleman has an elaborate article by Levi Bartlett, of New Hampshire, on bone manure. He concludes that there is no other manure whose effects are so lasting as an application of ground bones. Besides the increase of crops, he says it supplies phosphate, which the grasses generally lack, on old and long-grazed fields in New England, and the want of it which causes what is called "bone disease" in cattle. Mr. B. recommends that the bones be pounded, and thus broken to pieces, holed or ground, and then spread evenly over the soil, and mixed with it. He has a field that was thus dressed years ago, and the effect is yet perceptible on clover.

Miscellaneous.

A Woman's Thoughts About Women.
SELF-DEPENDENCE.

(Continued.)
"If you want a thing done, go yourself; if not, send."

This pithy axiom, of which men know the full value, is by no means so well appreciated by women. One of the very last things we learn, through a course of miserable helplessness, heart burnings, difficulties, contumely, and pain, is the lesson, taught from their school-days, of self-dependence.

To oppose, either plainly or impliedly, has been preached to us all our lives. "An independent young lady"—a woman who can take care of herself—and such-like phrases, have become tacitly suggestive of hardness, coldness, and strong-mindedness.

And there are many good reasons, ingrained in the very tenderest core of woman's nature, why this should be. We are the "weaker vessel"—whether acknowledging it or not, most of us feel this; it becomes man's duty and delight to show us honour accordingly. And this honour, dear as it may be to him to give, is still dearer to us to receive.

Dependence is in itself an easy and pleasant thing; dependence upon one we love perhaps the sweetest thing in the world. To resign one's self totally and contentedly into the hands of another; to have no longer any need of asserting one's rights or one's personality, knowing that both are as precious to that other as they ever were to ourselves; to cease taking thought about one's self at all, and rest safe, at ease, assured, that in great things and small we shall be guided and cherished, guarded and helped—in fact, thoughtfully "taken care of"—how delicious is all this! So delicious, that it seems granted to a very few of us, and to fewer still as a permanent condition of being.

Woman, in her nature, has either, father, brother, or husband, to watch over and protect her, then, indeed, the harsh but salutary doctrine of self-dependence need never be heard of. But it is not so. In spite of the pretty ideal of poets, the easy taking-for-granted truths of anti-woman's rights educators of female youth, this fact remains potent to any person of common sense and experience, that in the present day, whether voluntarily or not, one-half of our women are obliged to take care of themselves—obliged to look solely to themselves for maintenance, position, occupation, amusement, reputation, life.

Of course I refer to the large class for which these thoughts are meant—the single women; who, while most needing the exercise of self-dependence, are usually the very last in whom it is inculcated, or ever permitted. From babyhood they are given to understand that helplessness is feminine and beautiful; helplessness—except in certain received forms of manifestation—unwomanly and ugly. The boys may do a thousand things which are "not proper for little girls."

And herein, I think, lies the great mistake at the root of most women's education, that the law of their existence is held to be, not right, "but propriety." A certain received notion of womanhood, which has descended from certain excellent great-grandmothers, admirable in its way, and suited for some sorts of women, but totally ignoring the fact that each sex is composed of individuals, differing in character almost as much from one another as from the opposite sex—some men being womanly, and some women masculine; and perhaps the finest types of either combining the qualities of both—and that, therefore, to deal justly, there must be set up a standard of abstract right, including manhood and womanhood, and yet superior to either. One of the first of its common laws, or common duties, is this of self-dependence.

We women are, no less than men, each of us a distinct existence. In two out of the three great facts of our life, we are certainly independent, and all our life long are accountable only, in the highest sense, to our own souls and the Maker of them. Is it natural—is it right, even that we should be expected—and be ready enough, too, for it is much the easiest way—to hang our consciences, duties, actions, opinions, upon some one else—some individual man, or some aggregate of mankind called society? Is this society to draw up a code of regulations as to what we are to do, and what not? To which latter is supposed to be done for us; if not done, or there happens to be no one to do it, it is to be left undone? And, black, most frequently whether or not it ought to be, it is.

Every one's experience may furnish dozens of cases of poor women suddenly thrown adrift—widows with families, orphan girls, reduced gentlewomen—clinging helplessly to the skirts of every male relative or friend they have, sinking pitifully year after year, eating the bitter bread of clarity, or compelled to bow an honest pride to hardest humiliations—every one of which have been spared them by the early practice of self-dependence.

I once heard a lady say—a tenderly reared and tender-hearted woman—that if her riches made themselves wings, as in these times riches will, she did not know anything in the world that she could turn her hand to, to keep herself from starving. A more pitiable, and, in some degree, humiliating confession, could hardly have been made; yet it is that of hundreds, and of thousands, in England.

Sometimes exceptions arise: here is one.

Three young women, well educated and refined, were left orphans, their father dying just when his business promised to realize a handsome provision for his family. It was essentially a man's business—in many points of view, decidedly an unpleasant one. Of course, friends thought "the girls" must give it up, go out as governesses, depend on relatives, or live in what genteel poverty the sale of the good-will might allow. But "the girls" were wiser. They argued: "If we had been boys, it would have been all right; we should have carried on the business, and provided for our mother and the whole family. Being women, we'll try it still. It is nothing wrong; it is simply disagreeable. It needs common sense, activity, diligence, and self-dependence. We have all these; and what we have not, we will learn." So these three elegant and well-informed women laid aside their pretty feminine uselessness and pleasant idleness, and set to work. Happily, the trade was one that required no publicity; but they had to keep the books, manage the stock, choose and superintend fit agents—to do things most difficult, not to say distasteful, to women, and to resign, enjoyments, must have cost daily self-denial.

Yet they did it: they filled their father's place, sustained their delicate mother in ease and luxury, never once compromising their womanhood by their work, but rather—

Another case—different, and yet alike. A young girl, an elder sister, had to receive for step-mother a woman who ought never to have been any honest man's wife. Not waiting to be turned out of her father's house, she did a most daring and improper thing—she left it, taking with her the brothers and sisters, whom by the means only she believed she could save from harm. She settled them in a London lodging, and worked for them as a daily governess.

"Heaven helps those that help themselves," and from that day this girl never was dependent upon any human being; while during a long life she has helped more than I could count—pupils and pupils' children, friends and their children, besides brothers and sisters-in-law, nephews and nieces, down to the slenderest tie of blood, or even more strangers. And yet she has never been anything but a poor governess, always independent, always able to assist others—because she never was and never will be indebted to any one, except for love, while she lives, and for a grave when she dies. May she long possess the one and want the other.

And herein is answered the "old saw" of self-dependence, that its advantages are not with the original possession. In this much-suffering world, a woman who can take care of herself can always take care of other people. She not only ceases to be an unprotected female, a nuisance, and a drag on society, but her working value therein is doubled and trebled, and society respects her accordingly. Even her kindly male friends, no longer afraid that when the charm of their rarity of "being used to a lady" has died out, they shall be saddled with a claimant for all manner of advice and assistance, the first not always followed—even they, yield an involuntary consideration to a lady who gives them no more trouble than she can avoid, and she is always capable of thinking and seeing for herself in all things—so far as the natural decorum of her sex allow. True, these have their limits, which it would be folly, if not worse, for her to attempt to pass; but a certain fine instinct, which we flatter ourselves is native to us women, will generally indicate the division between bare self-reliance and bold assumption.

Perhaps the line is easiest drawn, as in most difficulties, where duty ends and pleasure begins. We should respect one who, on a mission of mercy, or necessity, went through the lowest portions of St. Giles or the Gallowgate; we should be rather disgusted if she did it for mere amusement or bravado. All honour to the poor sempstress or governess who traverses London streets alone, at all hours of day or night, unguarded except by her own modesty, but the strong-minded female who would venture on a solitary expedition to investigate the humors of Cremorne Gardens or Greenwich fair, though perfectly "respectable," would be an exceedingly commendable sort of personage. There are many things at which, as mere

pleasures a woman has a right to hesitate; there is no single duty, whether or not it lies in the ordinary line of her sex, from which she ought to shrink, if it is plainly set before her.

Those who are the strongest advocates for the passive character of our sex, its claims, proprieties and restrictions, are, I have often noticed, if the most sensitive, not always the justest or most generous. I have seen ladies, no longer either young or pretty, shocked at the idea of traversing a street's length at night, yet never hesitated at being "fetched" by some female servant, who was both young and pretty, and whom the danger of the expedition, or of the late return alone, was by far the greater of the two. I have known anxious mothers, who would not for worlds be guilty of the indecorum of sending their daughters unaccompanied to the theatre or a ball—and yet very right too!—yet send out some other woman's young daughter at 11 p.m. to the stand for a cab, or to the public house for a supply of beer. It never strikes them that the doctrine of female dependence extends beyond themselves, whom it suits so easily, and to whom it saves so much trouble; that either every woman be slave or mistress, sempstress or fine lady, is to receive the "protection" suitable to her degree, or that each is to be educated into a self-dependence, which will at least enable her to hold the balance of justice even, and allow an over-delicacy for one woman to trench on the rights, conveniences, and honest feelings of another.

We must help ourselves. In this curious phase of social history, when marriage is ceasing to become the common lot, and a happy marriage the most uncommon lot of all, we must educate our women into what is far better than any blind clamour for ill-defined "rights"—into what ought always to be the foundations of rights—duties. And there is one, the silent practice of which will secure to them almost every right they can fairly need—the duty of self-dependence. Not after any amazonian fashion; no mutilating of fair womanhood in order to assume the unnatural exercise of every faculty, physical, moral and intellectual; with which heaven has endowed women, severally and collectively, in different degrees; allowing no one to rust or to idle, merely because their owner is a woman. And, above all, let us lay the foundation of all real womanliness by teaching our maidens from their cradle, that the pearl of decorous beauty, chastity of mind as well as body, exists in themselves alone; that a single-hearted and pure-minded woman may go through the world like Spencer's Iris, suffering, indeed, but never defenceless; footsore and snarled, but never tainted; exposed, disabled, to many trials, yet never either degraded or humiliated, unless by her own act she humiliates herself.

Young girls, trust yourselves; rely on yourselves! Be assured that no outward circumstances will hurt you while you keep the jewel of purity in your bosom and are ever ready with the steadfast, clean right hand, of which, till you use it, you never know the strength, though it be only a woman's hand.

Perhaps at no age since Eve's were women rated so exclusively at their own personal worth, apart from poetic flattery or unmanly depreciation; at no time in the world's history judged so entirely by their individual merits, and respected according to the respect which they earn for themselves. And shall we esteem ourselves so meanly as to consider this unjust? Shall we not rather, accept our position difficult indeed, and requiring from us more than the world ever required before; but from its very difficulty rendered the most honorable?

Let us not be afraid of men; for that I suppose lies at the root of these amiable hesitations. "Gentlemen don't like such things," "Gentlemen fancy so and so before me." My dear little foolish girls, do you think a man—a good man, in any relation of life, ever loves a woman the more for exercising her talents? Or likes her better for transferring all her burden to his shoulders, and pinning her conscience to his sleeve? Or even if he did like it, is a woman's divinity to be man—or God?

And here I perceive to the Foundation of all truth—I think we may find the truth concerning self-dependence, which is only real and only valuable wherein it is not in itself at all—where its strength is drawn not from man, but from that higher and Diviner Source whence every individual soul proceeds, and to which alone it is accountable. As soon as any woman, old or young, once feels that, not as a vague sentimental belief, but as a tangible, practical law of life, all weakness ends, all doubts depart; she recognizes the glory, honour, and beauty of her existence; she is no longer afraid of its pains; she desires not to shift one atom of responsibilities to another. She is content to take it just as it is, from the hands of the All-Father; her only care being to so fulfill it, that while the world at large may recognize and profit by her self-dependence, knowing that the utmost strength lies in the deepest humility, recognizes, solely and above all, her dependence upon God.

During the May anniversaries in New York city, the following dialogue was overheard between two of the newboys: "I say Jimmy, what's the meaning of so many preachers being here all together?" "Why," answered Jim, "they always meet here once a year to exchange sermons with each other."

The Priest and the Irish Milkman.
The following amusing instance of Irish wit on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up reading the Bible, was related by Dr. Dowling, in an address during the anniversary week.

On reaching the milkman's humble abode in the county of Kerry, the priest thus addressed him: "Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure, and it is true, please your reverence, and a fine book it is too."

"But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures."

"Ah," replied Pat, "but you must be after proving that same before I'll consent to leave off."

"That I will do from the book itself. Now turn to 1 Peter ii. 2. As new-born babes desire the sincere milk of the word, that ye may grow thereby. Now you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to 'desire the sincere milk of the word,' and one who understands what the 'sincere milk' is, must give it to you and tend you."

Pat listened attentively to the priest's authoritative address, but no way at loss, replied: "But be aisy, your reverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? He asked of me to give him the rule milk, he asked me to put water into it; and if you get my Bible perhaps you may be after serving me that same. No, no, I'll keep my own milk and milk it myself, and then I shall get the sincere milk, and not as I might from you, mixed with water."

The priest finding himself defeated and desirous that the mischief should spread no farther said in a conciliatory tone: "Well, Pat, I see you are a little wiser than I thought you; and as you are not quite a babe, you may keep your Bible but don't lend it or read it to your neighbours."

Pat, eyeing his auditor very cunningly and seriously, replied: "Sure enough, your reverence, while I have a cow and can give a little milk to my poor neighbours who have none, it is my duty to do so, as a Christian; and saying your reverence I will."

The priest concluded that the honest milkman was rather a tough customer, gave up the argument and walked off glumly.

A Wife's Prayer.
If there's anything that comes nearer to the inspiration of Ruth and Naomi, than the subdued, we have not seen it:—

"Lord bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and a comfort unto him, as he is in all his sorrows, a meet help in all the necessities and changes in the world; make me amiable and forever dear to him. Unite his heart to me in its sweetness, charity and complacency. Keep me from all ungentleness, all discontentedness, and unreasonableness of passion and humor; and make me humble and obedient, useful and observant, that we may delight in each other according to thy blessed word; and both of us may rejoice in thee, having for our portion the love and service of God forever."

Historical.

MEMOIR OF RHODE ISLAND.

1701. When the first settlers came to this church, which fell in the outside, and the inside of the wall, though not beautiful, and whose exterior favors the society shall bestow upon them towards the promotion of their church, shall be received with most of their abilities.

The Bishop of London, Dr. Compton, received at the same time petitions for Ministers from Rhode Island, from Narragansett from Newbury, a church in New Hampshire, from Little Compton and Tiverton, from Stratford in Connecticut.

The Church Wardens of Rhode Island wrote to the Bishop of London, and to the society in the year 1702, declaring their early zeal, that though they had not assembled themselves together, to worship God after the manner of the Church of England above four years, they had built a handsome church. The Society also resolved to send a missionary here, both on account of their being the first, and also a numerous people, settled on a flourishing Island. The Reverend Mr. Honeyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the Island was full of persons of many persuasions, especially Quakers, the Governor himself being such, yet by his prudent behavior he gave offence to none, and gained many to the church.

He continued there till the year 1709, and then came to England upon his own private affairs, but returned soon to his care again. There were three little towns on the Continent, Freetown, Tiverton and Little Compton, which had requested a missionary of the society. Mr. Honeyman was directed to visit them by turns on week days, (if they could be supplied with a Minister. Mr. Honeyman frequently crossed over to them and preached to them in a meeting house, which he obtained the use of, and which was commodiously situated in the center of the three towns—He said the people at first, though very lively and attentive at divine worship. He performed this laborious duty several years. In the year 1712, a missionary was sent to these three towns: Mr. Honeyman began to have a little more leisure; but he was zealous to promote the work he had engaged in, and set up a lecture, and preached once a fortnight at Portsmouth, a town at the further end of the Island, and soon found very great encouragement to continue it, not any reward but an unexpected and surprising large audience of people of many persuasions.

About this time he represented also very earnestly to the society the want of a missionary at a town called Providence, about thirty miles distant from Newport, a place very considerable for the number of its inhabitants. Through the want of instruction, the people were become quite rude and void of all knowledge of religion; yet they were of a good and teachable disposition. He visited this place, and preached to the greatest number of people that he had ever had together since he came to America. He writes thus:—

"There is a great prospect of settling a church here, and if the society will send a missionary to a people so much in want, and yet so desirous of receiving the gospel; perhaps this might prove one of the greatest acts of charity the society have ever done yet." A little while after he writes thus: "I have preached there again, and the number of people is so increased, that no house there could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church. If the society knew the necessity there is of a missionary here they would immediately send one. In the meantime I shall give them all the assistance I can. The society upon this letter appointed in the next year, 1723, the Rev. Mr. Pigot, missionary there. Beside the faithful discharge of his duty at his own station, Mr. Honeyman had been farther instrumental in gathering several congregations at Narragansett, Tiverton, Freetown and the above mentioned place, Providence. In the year 1724, accounts came, that he had baptized 50 of the heathen two past years, of which 19 were grown persons, three of them negroes, two Indians and two mulattoes. And that there were properly belonging to his church at Newport, above 60 communicants, who live in that place, exclusive of strangers in the church people grown from time to time to be accommodated with seats in the old church, and many in the offered to join themselves to the church communion. Mr. Honeyman proposed to the church members, the building of a new church and subscribed himself £1. The people heartily concurred, and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated that the building would cost twice as much, in that country money; however, a sufficient sum was raised, and in the year 1726 the church was completed and Mr. Honeyman preached

According to the tables of the Free Current, it appears that the total value of all the products registered at the port of New Orleans from the interior, from September 1st, 1864, to September 1st, 1867, a period of thirteen years, amounts to one billion, five hundred and twenty-six million, six hundred and fifty-two thousand, nine hundred and seventy dollars. A pretty round sum so talk about in these days of time.

It was again reported that a number of the fall River mills were again in full operation, but this is contradicted by the Star, which states that the whole number running is two, and those on short time. The whole number of spindles now idle in New England is immense, and the greater part of the operatives are out of employ.

Gov. Walker arrived at Washington Wednesday from Kansas.

It was a maxim of Gen. Jackson's "Take time to deliberate; but when the hour for action arrives, stop thinking and go in."

...ed when all the machinery was in
eration, was over three hundred, and
e monthly wages amounted to between
ur and five thousand dollars.

ustralia, had been wrecked off Sydney, and one hundred and forty passengers and the crew lost.

ing *Baronda*, 160 tons, built at Newcastle, N. S. W., in 1849, well found and in good order, has been purchased by Capt. STEPHEN A. GARDNER, of the *City*, for about \$2500. She will be employed in the West India trade, under command of Capt.

1000

CLOTHING.

**ENTER
SERIES.**

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BE SOLD
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BLE PRICES
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just received per
cheap Russia, the
selected stock of
red for sale to all
on short credit
of paying up

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CLOTHING CHEAP FOR CASH.

**HAVING PURCHASED a large stock of
FASHIONABLE CLOTHING
for Men and Boys**

AT LESS THAN VALUE,

I will now sell in accordance with the times.—
I think I may safely say that I have the
LARGEST AND BEST ASSORTMENT
and will sell as **CHEAP** as even a
Little Lower

(than any other establishment in the city. Let
every Man on my sending this and wanting
CLOTHING,
HATS,
CAPS, or
FURNISHING GOODS,
call at 164 Tenth street, that I may verify this
advertisement.

Nov 14. J. H. COZZENS.

New Goods.

**JUST received, a large and fashionable assort-
ment of spring goods, consisting of Cloths,
Casimeres and Vestings of the latest styles and
patterns. Also, a good assortment of low price
casimeres for boys. Cloths, Tailors' Trimmings,
and all other articles kept in a fashionable tailor-
ing establishment.**

Particular attention paid to cutting, and gar-
ments warranted to fit.

April 5 JOSEPH M. HAMMETT.

**Fashionable Tailoring Establishment
NO. 168 THAMES street**

The subscriber, would respectfully invite the at-
tention of the public, to his fashionable
assortment of new Winter Goods con-
sisting in part of
BROADCLOTHS, CASIMERES, AND VESTINGS,
which will be sold at moderate prices, &c and
into garments of the latest styles, in the most
thorough manner.

GENTLEMEN, BE
REMEMBERED

WILLIAM B. S.

Mail Vestings—A fine assortment of rich Vestings, at
 LANGLEY & NORMAN'S,
 Aug 29 104 & 106 Thames cor. Mary St.

Finney Cassimeres—French, English & American Cassimeres of the latest style, just received at
 LANGLEY & NORMAN'S,
 Aug 29 104 & 106 Thames cor. Mary St.

BUCKSKIN Mitts and Gloves, lined and unlined, a very large assortment just received at
 152 Thames street.
 Nov 14 J H COZZENS.

Wood & Coal.

Trevorton Coal—The best coal in the market for domestic purposes—it emits a fragrant smoke, and is the most economical.

small quantity of s

Shades and St.
Lotion and Post
medicated and ma-
zearoni, Vermaelli,
s, Citron, Cooking
Paper, Cotton Twine,

state, kindly receive, requiring but half the wood
used for hard Asphaltic road. Beasts by
V.M.J SWISSBURKE

June 27 Wheat foot of Mary street.

CORAL AND WOOD—The subscribers in-
vite the attention of their friends and the
public generally to their stock of Coral Wood,
embracing the following varieties:—
Foreign.—Liverpool Orrel, English Cannel.
Australian.—Cumberland.
Semi-Australian.—Franklin or Lykens Valley.
Red Ash—Diamond Vein, John & White Vein
Nail vein for gates.
White Ash.—Lehigh, Hasletown Vein. Locust
Mountain, Luskawana.
Pink Ash.—Woodrill Chestnut.
Yphod.—Walnut, Maple, Oak and Pine, con-
stantly on hand and fitted to order.
They will deliver from their new sheds all the
above named articles dry and clean and will wa-
rant satisfaction in price and quality.

OMAN &
Associates

S. GROCERIES,
 &c. &c.
 opposite Colonnade
 awarded to custom-
 Jan 1

COAL.
 LYKEN'S VALLEY COAL of good quality,
 — For Sale by
 May 16 GEO. BOWEN & CO.

Lyken's Valley Coal,
 Of superior quality. Also
 Baled Hay and Straw,
 For sale by
 June 28. GEO. BOWEN & CO.

Price Reduced.
 (OKE for sale at 10 cents per bushel. Apply
 to Robert Anderson, 329 Thmas street, or at
 the Office of the Newport Gas Light Company,
 May 24.

Pine Wood — Just landed a cargo of South-
 ern Pine Wood very straight and handsome

OMAN

the results—viz,
DIZZINESS,
LOSS OF FOOD, FLATU-
LENCE, PALPITA-
TION, PAIN.

for females who suf-
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requiring little exer-
cise, coloring to the blood

cause no pain, are
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tain therefore at the

J
m, August 1, 1856.

Dr. J. S. Harrison, dur-
ing a practical Chemist
others are worthy of
qualified testimony to
com. mer. of the day

WINGS re screened.

RICE, Mayor.
 Tremont Temple.
 RD & CASWELL &
 SIC.
 er Dutcher.
 eezappo, or Rondo
 nger, from the Opera
 Song; My Soul is
 Time Coming; Car-
 ray song; Memento
 on earth to me is
 the Dying Wife; One
 Sun that warms the
 by the Glen; Min-
 ners; My Boyhood's
 Mary; I am dreaming

brifty orchard in

(Hill): Near the Bro-
 fide'll be; Rivulet
 light Waits; When I
 Quickstep.
Chorus.
 The Trapper a Song;
 urg; Kite, the Mil-
 rary Crown; Waverly
 runs a Romance for
 me,
 and Music store,
 39 Thomas street,
 Y GOODS.
 Just received at No
 39 Thomas street, a
 few assortment of Mil-
 itary Goods, which
 will be sold as low as
 can be bought at any
 other establishment in

et—The Webster
corner of Broad and

order.
shed without the use
JUSTUS FRENCH.

JAL.

has removed to No
nor north of Kinley's
will be happy to wait
public to genera
d and repaired in the
Jewelry for sale at
May 23.

Chrysanthoms, Fa-
Pinks, Hellebores,
Anemones, &c, &c, for
present street, or
R WILSON'S,
79 Thames st.

to let and immediate possession given. Apply
to
EDWARD N. LAWTON,
Oct 17
or **FRANCIS LAWTON.**

To Let.

HOUSE No 114 Thames street; contains eight
rooms. Apply to
Aug 22 **C COTTON.**

FOR SALE.

200 Gords of Rocky Farm Building Stone.
Apply to
Nov 8 **J. H. GREENE.**

TO LET.

THE ROOM in Rhode Island Union Bank
Building, lower floor, recently occupied by
Wm D. Gifford.
Jan 17 **R. P. LEE, Cashier.**

Sale Cheap - a

R. WILSON'S,
79 Thames st.
Choice Evergreen Trees and Shrubs
For sale, English and Irish Yews, Pines Combra, Rim Spruce, European Silver Fir and English Juniper, apply to **AL. RED SMITH.**

